



S. AVGVSTINES

MANVEL,

Conteining speciall,
and picked Meditations,
and godly praiers.

*Drawne out of the word of God, and
writings of the holie Fa-
thers, for the exercise of
the soule.*

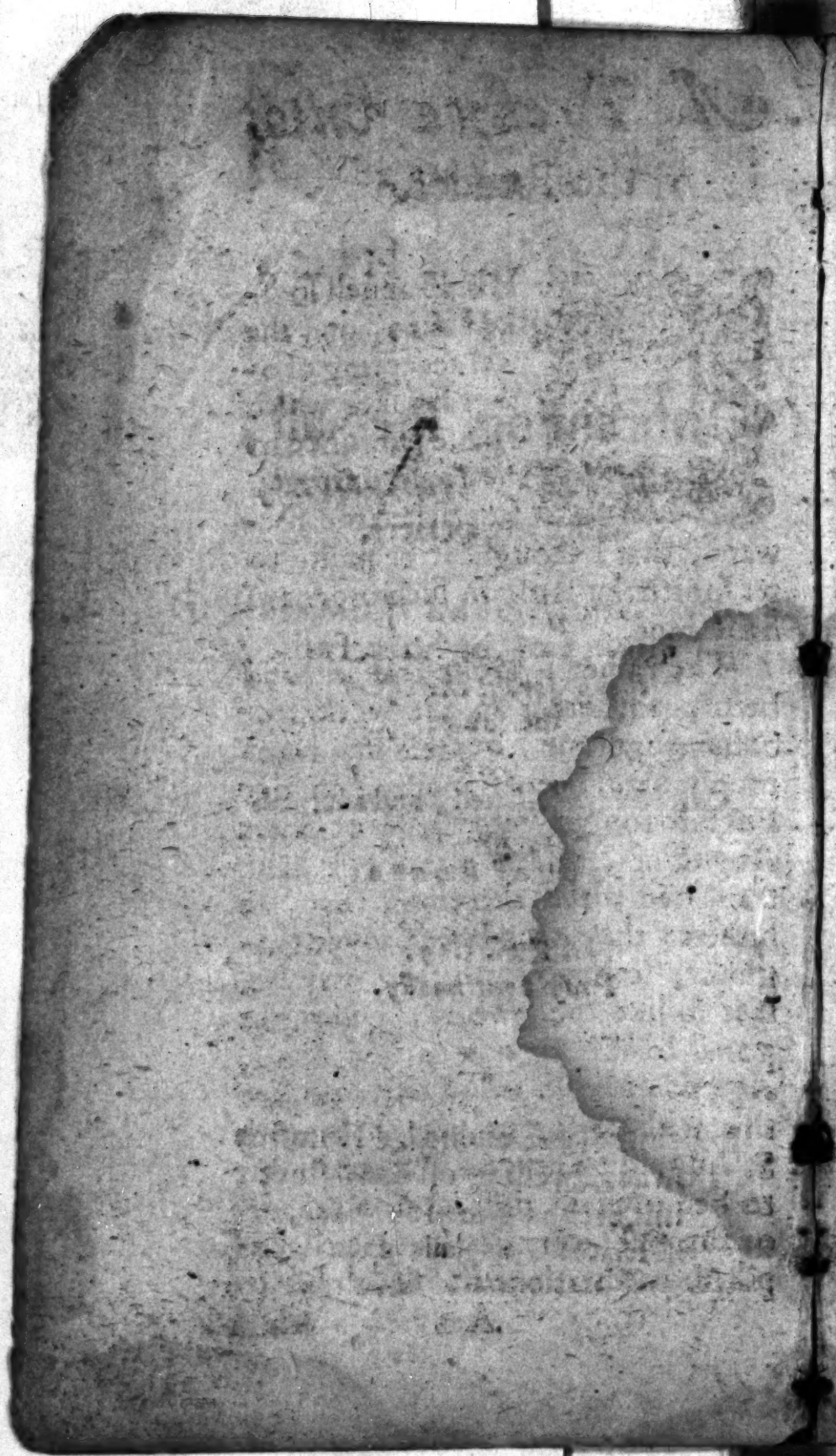
Corrected, translated, and adorned,
by
THOMAS ROGERS,

1. Thel. 5. 17.
Pray Continually.

* *

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Lownes, dwelling on Bred-steeg
hill, at the signe of the Star,
for the Companie of the
Stationers. 1604.

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A Preface vnto the Reader.



His Manuell so liked mee, and the wel accepting of other bookes which I haue published to the same purpose, so pricked me forward, that I thought it requisite to set forth the same in such order as I haue done.

The rather I tooke this in hand before any other in the workes of Saint Augustine, because this commonly hath beene annexed in our English tongue vnto those of Saint Augustine, which alreadie I haue translated, and therefore that, as hitherto they haue beene ioyned together, so henceforth they may be, if it so like the owners, I thought good to doe this afore any other. Again, who so will duely compare this with the other, especially with S. Augustines prayers, shall finde this to bee euen an abstract in a manner of the rest, containing speciall and piked meditations in fewe wordes.

A 2

which

A Preface

which in other bookes bee more at large. Finally had this booke neither beene ioyned, nor yet had such affinitie with the other of Saint Augustine alreadie in English: yet so singularly diuine are the praier's comprised in the same; that well I could not publish any other, before this were finished.

**This book
why called
Manuel,**

I doe call this booke, as also the Author doth, a Manuel, because my wish is, that Christians would vse, and haue it in their hands, not onely when they are at home in their chambers, and studies priuately, but also when they are abroad in the fieldes, gardens, and elsewhere idellelie: and that not to dandle, and to handle onely, but diligently and zealously, as the part of Christians is, to reade the same for their spirituall exercise.

**A Author of
this booke
who.**

Touching the Authour who hee was, I dare not directly set downe. For in some copies I finde that Saint Augustine made the same, in others it is flatly denied.

Therefore, although it bee intituled Saint Augustines Manuel, yet is it in none other sense applyed vnto him, than are diuers Psalmes in
tho

unto the Reader.

the Psalter, entituled David his
Psalmes, which happily David ne-
uer sawe, much lesse Indighted
Notwithstanding, were Saint Au-
gustine the Authour of the same, or
were hee not, it skilleth not great-
ly. For the matter it containeth is
verie spirituall, godly, and neces-
sarie: and wise men eyther doe
not respect the Authour, or not the
Authour so much as the matter; nor
so much who writeth, as what is set
downe.

The Argument of this Booke
is doubtlesse verie good, eyther ho-
lie Meditations, or prayers: the
one whereof, which is a Meditati-
on (as Bernard noteth a) teacheth
vs what is wanting, the other, to wit
prayer: obteyneth that which wee
want. Prayer bringeth vs vnto the
ende of our iourney, Meditation
sheweth the way: to conclude, by
Meditation we confesse the daungers
hanging ouer our heades, and by
prayer wee escape them, thorough
the grace of our Lord Iesus Christ.
Of these this whole bodie doth con-
sist.

The occasion of making this
Treatise was this. The Author con-

A 3

sidering

3. The argu-
ment of this
booke.

a D. Bern. in
die S. An-
drix serm.

4. The oc-
casion why
this booke
was made.

A Preface

Considering the frailtie of all men in generall, and especially his owne weaknesse in particular, and seeking some propp to stay himselfe from falling, found none so sure a staye against the engines of Sathan and his limmes, as continuall meditation and prayer. And therefore out of the meditations and prayers of the Fathers (for so he saith) hee gathered this booke, as a pretious iewell alway to bee caried about him, both to keepe him from securitie, and to inflame the zeale of godlines within him when he waxed cold.

*Method of
this booke.*

The methode (for that is another circumstance to bee noted in any booke) is verie exquisite: for neuer did Goldsmith more cunningly dispose, eyther pretious stones in a Iewell, or linckes in a goulden chaine than are both Meditations in this Manuell; and the sentences in each Meditation, and each phraze well nigh in euerie sentence.

*Use of
this booke.*

Last of all, how necessarie this, and such like bookes are for this present time, hee will confesse that calleth into remembrance the great and
gene-

unto the Reader.

generall corruption of all mankinde,
and weigheth by what sleights and
subtilties both the Diuell see-
keth to deuoure, the flesh to entan-
gle, and the world to draw vs head-
long vnto perdition: which to auoid,
we haue none other remedie, besides
earnest, godly, and continuall prai-
er. This made both our Sauour to
commaund vs to *Watch and Pray* b; b Mar. 13
and Saint Paule to bid vs, *Pray* 33.
continually c; and Cyrill to breake c The. 5. 17
into these wordes d, *Be thou idle d Cyril. pra-*
meither in the day time, nor in the night: fas. Catech.
and when sleepe is gone from thine
eyes; even then let thy minde be occu-
pied in prayer, Hitherto agreeth that
of Hierome e, *When you goe abroad, e Hieron. Epist.*
pray; when you returne home, pray
before meate, pray; and before you goe
to rest, pray. The reason Augustine
doth yeelde. For prayer is as a sa-
crifice vnto God, so a scourge vnto Sa-
than f. Vse therefore that which God f. August. de
delighteth in, but neuer doe that *serm.*
which liketh Satan, that is, neglect not
prayer.

One Chapter you shall finde in this
booke, lesse than is in the Latine
copie, and yet more by two, than
hitherto haue beene in English. The

addition, I doubt not, will like you, but the omission of a Chapter some perhaps will mislike, which notwithstanding was done neyther of negligence vnwittingly, nor heddily of presumption, but with good aduise-ment, that thy zeale might not bee cooled by the reading thereof. For it containeth strange, that I say not erroneous doctrine, as that *Vniuersique propria voluntas est causa sua damnationis vel saluationis*: that, *Bona voluntas Deum ad nos diducit*, & nos in eum dirigit, that *Per bonam voluntatem deum diligamus, deum elegimus, ad deum curramus, ad deum peruenimus, & eum poscimus, &c.* which sentences being contrarie vnto the truth, and smouring of a superstitious time were better quite omitted, than translated to the infecting of some, or offence of any.

V. Maunwell
cap. 25.

Againe, another Chapter there is, though not cleane left out, yet applied from an ill, vnto a good purpose, as the eleuenth Chapter, where that which was spoken eyther of the Sacrifice of the Altar, is applied vnto our Sacrament of thanksgiuing, or of the reall and carnall presence of Christ, vnto his spirituall beeing at the

Manuel. c. ii

vnto the Reader.

the Communion. And these are the things corrected in this booke,

To conclude, whatsoever is done either in translating, correcting, quoting, or publishing this booke, is all done for thy edification, and to prouoke thee vnto this godly exercise of prayer. For a better meanes thou hast not to keepe thy selfe in the feare of God than it is. Therefore the more zealous, godly, and learned bookes to this purpose are published, the more thou hast to praise God, and be thankful.

*The 15. of Iuly, Anno. 1581.
Yours in Christ*

Tho. Rogers

A 2

TH



The Authors

Preface:

I*Orsomuch as we
are placed a-
mong manifolde
snares, our de-
sire of Heauenly thinges
soone waxeth colde, and
therefore we do stand con-
tinually in neede of helpe,
that so often as wee slip
aside, wee may, (being wa-
kened out of securitie) run
backe vnto our God, who
is the true, and the soue-
raigne happines.*

The Preface.

In consideration where-
of, not of rash presump-
tion, but through the
great loue I beare vnto
my God, I haue taken
in hand this treatise for
the aduancement of his
glorie, to the ende I
might alwaies haue a-
bout me a short abridge-
ment of such thinges as
concerne my God, colle-
cted out of the most pi-
ked sentences of the holy
fathers, that so often as
I waxe colde, I might
be enflamed againe with

The Preface.

an hot burning desire of
him, thorough the fire
which the reading there-
of should minister.

Now, O my God, whom
I doe seeke, whom I doe
loue, and whome both
with heart, and with
mouth, and with all my
strength, I both glorifie
and worship, assist me.

Truly my minde con-
secrated to thy seruice,
inflamed with thy loue,
coueting, sighing, desi-
ring onely to see thee,
hatb none other delight,
but

The Preface.

but to talke of thee, to
heare of the, to write of
thee, to conserre of thee,
to meditate oftentimes of
thy fame, and glorious
estate, that thy sweete
remembraunce may bee
some refreshing for my
soule amidst the raging
stormes of this wretched
world.

Unto thee therefore doe
I call most earnestly, un-
to thee doe I crie aloud
from the bottome of my
heart.

And when I call vnto
thee

The Preface.

thee, I call vnto thee in
my selfe; for vnlesse thou
wert within mee, I should
not be at all; and were I
not in thee, thou shouldest
not be within me.

Thou art in mee, be-
cause thou remainest in
my memorie, through it
I haue knowne thee, and
therein I finde thee, when
I doe remember thee, and
take delight both in thee
and of thee, of whom, tho-
rough whome, and in
whom are all things.



*A godly Booke con-
teining speciall, and pi-
ked Meditations, and
prayers.*

Chap. 1.

*Of the wonderfull essence or
being which God
hath.*



Lord, thou fillest
heaven and earth^a,
bearing vp things^b,
and yet not bur-
thened; filling all things^c, and
yet not included: alwaies wor-
king^d, & yet ever quiet, gathe-
ring & yet lacking naught^e, see-
king^f, and yet wanting naught.

Thou louest entirely^g, yet
thou burgeest not; thou art ie-
lous^h.

^a Heb. 1. 3.

^b Eccle. 23.

18

^c Ioh. 5. 19

^d Psal. 50.

^e Luk. 15.

^f Wis. 22. 29

^g Exo. 20. 5

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lous, and yet lecare.

Thou repentestⁱ, and art not
grievedⁱ; thou art angry^k, but
neuer impatient.

Thou changeſt thy words^l,
but not thy counſell^m; Thou
receaueſt what thou findeſt,
and yet neuer diddeſt looſe the
ſame.

Thou art neuer needieⁿ, and
yet glad when thou gayneſt;
at no time couetous, and yet
exacteſt vſurie.

Thou art bountifull, to whom
thou oweſt naught; and ma-
nie are bountifull, to binde
thee vnto them; Yet who
hath ought which is not
thine?

Thou paieſt debtes^p, owing
naught; thou forgiveſt debtes^q,
and yet forgoeſt naught.

Thou art euerie where^r and
euerie where al whole.

Thou maiest be vnderſtood,
but

Mannel.

but not seene^d, & art no where
absent^t, yet farre thou art from
the cogitations of the wic-
ked^u.

John. 1. 18.
Ecc. 2. 13

Pro. 15. 4

Yet art thou not absent there
where thou art farre off; For
where thou art not to shew fa-
uour, thou art to execute ven-
geance.

Thou art euerie where pre-
sent^s, and yet maist hardly be
found.

Ecc. 2. 13

Thou standest still when we
follow thee; yet can wee not
lay hold vpon thee.

Thou possessest all thinges^v;
fillest all thinges^s; environest
all thinges^s; ouerpassest all
thinges^b; and bearest vpp all
thinges^e.

Psal. 136. 8
Jer. 33. 24

Jer. 33. 18
Psal. 13. 9

Heb. 1. 3

Thou teachest the heartes of
the faithfull^d, without noise of
words.

Isa. 54. 3

Thou art neither brought
out by place^e; nor chan-
ged

Ecc. 1. 10

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fPsa. 10. 34. ged by time^f, nor haue accessse
and recessse.

Thou dwellest in the light
g1Ti. 6. 16. that none can attaine vnto^g,
whom neuer man saw, neyther
can see :

Abiding quiet in thy selfe,
thou goest euerie where about
the whole world.

For thou canst not bee cut
and deuided, because thou tru-
ly art one^h; nor yet be broughe
into partes : but being whole,
thou possessest, fillest, lighte-
nest, and enioyest the whole.

Chap. 4.

*Of God his vnspeakeable
knowledge.*



ERE the whole
world replenished
with Bookes : yet
could not thine vn-
speakeable knowledge be vtte-
red

Manuel.

red forth. For, because thou art indeed vnutterable, thou canst by no meanes be cyther written, or concluded.

Thou art the fountaine of heauenly light; and the Sunne of eternall brightnesse.

Thou art great without quantitie, and therefore vnmeasurable^a, and good without qualitie, and therefore indeed and soueraignly good^b; yea to say the truth, there is none good, but thou alone^c: whose will is a worke, and whose will is abilitie: ^{a Iob. 23. 2} ^{b Iam. 1. 17} ^{c Mat. 1. 11}

Who, (euen because it was thy pleasure,) diddest make all things, which thou hast created of nothing^d.

Who possessest all the creatures^e without any lacke; and gouernest them^f without paine, and rulest them^g without wearinesse; for there is nothing ^{d Gen. 1. 1} ^{e Psal. 8. 2} ^{f Ioh. 5. 17} ^{g Mat. 11. 28}

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thing, either of things on high
or of things belowe, that can
disturbe the order of thy go-
uernment:

Who art in all places with-
out any place, and containest
all thinges without inclosure, &
art present euery where^h with-
out scate or motion:

Who neither art the author
of sinⁱ, which thing onely thou
canst not doe^k, who canst doe
all thinges^l; neither hast thou
beene sorie for ought thou hast
done:

Of whose goodnesse we were
created^m, of whose iustice we
are punishedⁿ, of whose mer-
cie we are saued^o.

Whose almightinesse doeth
gouerne, rule, and fill all things
P, which it hath created:

Neyther in saying, thou fil-
lest all thinges, meane we that
they containe thee, but how
they

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they rather bee containd of
thee, neither by partes fillest
thou all things, nor yet may it
be thought, that euerie thing
according to y^e greatnesse of the
quantity it hath, receiueth thee;
that is, the greatest thing more,
& the smallest thing lesse, thou
rather being in all things, or
more truly all things in thee. ¶ 1st A& 17. 28


Whose omnipotencie inclo-
seth all things, whose power
may escape. ¶ 2nd Psal. 13. 9.

For whosoever hath not thy
fauour, can by no meanes a-
void thy displeasure. ¶ 3rd Reue. 6. 16

Chap. 3.

The desire of that soule

which hath a feeling
of God.

 O R thee then I
doe call into my
soule, O most grati-
ous GOD, which
thou

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thou preparest to receiue thee
through the desire which thou
enpirest in the same.

Oh enter therein to , I be-
seech thee, ioyne it to thy selfe,
that both thou mayest possesse
that which thou hast not onely
made^a, but also renewed^b; and
I may enioy thee as a scale vpon
mine heart.

Mercifull God , I beseech
thee, forsake him not which cal-
leth vpon thee now : for before
euer I could call vpon thee,
thou diddest not call me onely,
c, but also seeke mee^d, to the
end that I thy seruant might
seeke thee, and through seeking
find thee, and being found, loue
thee.

I haue sought, and I haue
found thee O Lord, grant that
I may loue thee.

Increase my desire, and grant
my request ; for though thou
giue

Gen. 1. 25

Coloss. 3. 10

Rom. 5. 15

Ro. 8. 30.

Luk. 25. 4

Manuel,

giue me all thinges which thou
hast made, yet vnlesse thou giue
thy selfe withall, I thy seruant
shall neuer be satisfied.

Wherefore bestow thy selfe
vpon mee, (O my God) bestow
thy selfe vpon me.

Lo, I do loue thee; and if too
little I loue thee, my desire is
to loue yet more entirely.

I loue thee I say, I long for
thee, I am much delighted to
thinke vpon thee.

Behold, while from my heart
I do sigh, & cal into my remem-
brance thine vnspeakable kind-
nes, the burthen of my flesh the
lesse griueth; troublesome co-
gitations the lesse inuade, the
waight of mortality, & miseries
do not so load me as they were
wont, all things are hush, euery
thing is quiet.

Mine heart burneth, my mind
is iocund, my memorie fresh,
mine

mine vnderstandinge cleere,
and all my spirit inflamed thro-
rough the desire of thy sight,
perceaueth how it is rauished
with the loue of thinges vne
scene.

Let the same my Spirit take
the winges of the Eagles^e, let
it flee, and not bee wearie, let
it flee, and neuer fainte, vntill it
come vnto the place whereas
thine honour dwelleth^f, euen
vnto the throne of grace, there
at the table, where the supernal
Citizens doe repast, to bee fed
from thine eyes in green pasture
by the still water. Be thou our
ioy^h, our hopeⁱ, our saluation^k
and redemption^l.

Thou which hereafter wilt
be our reward, be thou our cō-
fort.

Let my soule euermore seeke
thee, and graunt that neuer it
may cease to seeke, Amen.

Chap.

Chap. 4.

The miserable estate of that soule
which neither loueth our Lord and
saniour Christ, nor see-
keth after him.



Oe to the wretched
soule which neither
seeketh, nor loueth
Christ: such a soule
abideth both dry and miserable.

Hee looseth his life time, that
loueth not thee, O God. And he
that would liue, but not to serue
thee, is doubtles nothing, & so
to be accounted.

Hee which refuseth to liue to
thee, is already dead: and he that
sauoreth not of heauenly wise-
dome is a verie foole^a.

O most gracious God, into
thine hand I do commend, ren-
der and yeeld my selfe, through
whom I both am b, liue, & will
haue vnderstanding ^{of thy will} I

a. 1. Cor. 1. 7

b. Gen. 1. 26

c. A. 17. 26

d. Iam. 1. 27

B

in

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1st Joh. II. 25
1st Joh. 14. 6

In thee do I repose mine whole
trust, confidence and hope, thro-
ugh whom I shall rise againe
liue^f, and rest.

1st Ren. 21. 4

Thee doe I long for, thee doe
I loue, thee doe I worship, with
whom I shall euerlastingly a-
bide, reigne, and be blessed &.

1st Mat. 6. 24

The soule which neither see-
keth nor loueth thee, is a friend
of the world^h, the slaue of sinne
subiect to all maner wickednes;
neuer quiet, at no time secure.

Therefore mercifull Sauior, as
for my minde let it attend on
thee; my pilgrimage let it bee
toward thee, and mine heart let
it euen burne with the loue of
thee.

Let my soule rest on thee, my
God, let it I say, deeply me-
ditate of thee, let it sing out thy
praises with ioy; and let this be
my comfort in this mine exile.

Let the shadow of thy wings
bee

bee a refuge for my soule from
the parching heate of worldly
cogitations. Let mine heart, a
verie great sea, swelling with
waues trust in thee.

Thou which aboundest with
all good dainties, and art a most
liberall bestower of supernall
satisfierie, O God, giue thou food
to the wearied, gather the dis-
persed, deliuer the captiued,
amend the parted.

Loe, he standeth at the doore
& knocketh: I therefore crouch by
the bowels of thy mercy, when-
by thou the day spring from on
high hath visited vs: beseech thee ^{i Luk. 1. 78}
command the doore to be ope-
ned to him which knocketh, that
boldly he may enter into thee,
and rest in thee, and be refresh-
ed of thee, the heauenly bread.
For thou art the bread ^k, and the
wel of life ^l, thou art the light of ^{l Ioh. 4. 13}
everlasting cleerenes ^m, to con- ^{m Revel. 22}

cludethou art all things, wherof
the righteous doe live; which
loue thee.

Chap. 5.

*A verie Christian desire of the
soule after God.*



God, thou who art
both the light of the
harts that see thee;
and the life of the
soules that loue thee; and
the strength of the mindes that
seeke thee, giue me grace ever-
more to cleane vnto thine holy
doue.

a Iohn. 1. 9

b Ioh. 4. 13

O come, I pray thee, into
mine hart, and make me drunke
with the riuers of thy plea-
sures.
It shameth, and it irketh me at
the very hart euen to suffer those
things which are done in this
wretched world.

c Psa. 36. 8

d Ioh. 6. 33
e Ioh. 4. 13
f Mich. 2. 2

The verie sight of worldly va-
nities

nities is a griefe vnto me; and to
heare of these transitoriethings
it doth trouble me much.

Y Helpe mee O Lord my God,
and cause mine heart to reioyce
in thee: come thou vnto me that
I may behold thee.

I am penned in this house of
my soule, vntill thou come ther-
into, and make it wider. It is rui-
nous, O prepare the same.

Many things, I acknowledge
and know are in it, which may
offend thine eies; but alas who
can make it cleane; or vnto
whom else beside thee should I
crie for helpe?

Cleane me O Lord, from my
secret faulces; keepe thy ser-
uant also from presumptuous
finnes.

Psalm. 19
12. 13

Grant me grace, O sweet Christ
o good Iesu, giue me grace, I be-
seech thee, for thy loue & desire
sake to lay off the heauie bur-

den of carnall desires, and earthly luste.

1. Iohn. 2.

15

Let the soule ouer the flesh; let reason ouer the soule; let thy grace ouer reason beare sway; and make mee both in bodie and soule euermore to obey thy will.

Mat. 6. 10

Grant that both mine heart, & my tongue, and all my strength may extoll thy goodnes.

Enlarge mine vnderstanding, and lift vp the eies of mine hart, that my spirit with swift cogitation may attaine vnto thee the euerlasting wisdome, abiding aboue all things.

Heb. 1. 3

Loose me, I beseech thee, from the fetters wherewithall I am fast bound, that leauing all these worldly things, I may hasten vnto thee, cleaue to thee alone, and thinke onely vpon thee.

Chap.

Chap. 6.

*The happines of that soule which
is deliuered out of the earthly
prison of the bodie.*



Happie is the soule,
which loosed from
the earthly prison^a, ^{a Phil. 1.25}
soareth without let
vnto heauen, which face to face
beholdeth thee^b, the most gra- ^{b 1. Cor. 12}
tious Lord, which is touched ^{Reuel. 22.4}
with no feare of death at all^c but ^{c Rev. 7.15}
triumpheth with an incorrup-
tible crowne of perpetuall glo-
rie!

O quiet and secure is such a
soule; and feareth now neither
emie nor death^d.

Shee enioyeth thee her good ^{d Rev. 21.4}
Lord, whom long she sought,
and alway loued.

Now ioyned to the singing
quire, shee soundeth out with-
out cesing vnto the praise of thy

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glorie, O Christ, hir King, O
sweete Iesu, most melodious
Psalmes she singeth of aye la-
sting ioyfulness.

For she is satisfied with thy
fatnesse; thou doest giue her
Psalm. 36 drinke out of the riuier of thy
pleasures.

Happie is the felowship of sur-
pernall Citizens, & glorious is
the solemnitie of such as retorne
vnto thee from the painfull toile
Hebr. 11 of this pilgrimage^f, vnto the
wonderfull beautie, vnto the
surpassing glorie, vnto the ex-
cellencie of all comelinesse,
where continually thy citizens,
O Lord, behold thy faces. There
Reu. 22. 4 nothing is heard to trouble the
minde.

Reuel. 21
4 What mirth; ! what melodie!
Reuel. 5. 8 what singing ! what Psalmes be
there sung without ceasing?

There the pleasant Organes
doe sound out most heauenly
hymnes;

hymnes; the blessed Angels
most sweetely doe sing; and
songs of rare excellencie are vt-
tered out by the supernall Citi-
zens, vnto the praise and glorie
of thy Name.

There is neither gall nor any
bitternesse in that blessed regi-
on^k. For there is no wicked per-
son^l, nor any wickednes at all.

k Reuel. 2 x

l Reuel. 3 x

There is neither enemy to im-
pugne, or any inticement to of-
fend.

There is no lacke^m, no shame,
no contention, no vpbraiding,
no blaming, no feare, no vnqui-
etnesse, no punishment, doubt-
fulnesse, violence, discord there
is none.

m 1. Cor. 2.

But singular peace, and per-
fect loue, and lasting triumphes
and praising of God, and secure
quietnes, which neuer shal haue
end, and continuall ioy in the
holy spirit there is.

Oh how happie should I bee
did I heare those most comfor-
table songs of thy Citizens, and
the sugred verses vttering forth
with due reuerence the praises
of thy sacred Trinitie.

But most singularly blessed
should I bee, might I also with
them sing to my Lord Iesu
Christ one of the pleasant songs
of Zionⁿ.

Psalm 137.3

Chap. 7.

*The blessed ioy of the heavenly
Paradise.*



Liuely life! O euers-
lasting life, and e-
uerlastinglye blef-
sed! wheras ioy is
and no sorrow,

Rev. 7.16

Rev. 21.4

rest is and no labour, honour is
& no feare; wealth is & no losse;
health is & no sicknes, abundace
and no want, life and no death;
immortalitie & no corruption;
happi

happines, & no misery at all is!

Whereas all good things are in perfect loue; where sight is face vnto face, where perfect know-
ledge in all men^e, and all things are knowne; whereas Gods so-
ueraigne goodnes is perceiued; and the light enlightening is glorified of the saints.

b Reu. 22. 4
c 1. Cor. 13.
12

Where the present maiestie of God is beholden, and the mind of the beholders is filled continually with this meat of life.

They see continually, and yet they desire to see; they desire without griefe, & without loathing they be satisfied.

Where the true sonne of righteousness, with the wonderfull shew of his beautifull beames, doth refresh all beholders, & so lighteneth all the Citizens of the celestiall Countrie, that they do giue light, to wit, a light enlightened through God, a light shining

d Reu. 20
12

220 S. Augustines
shining more cleerly, than doth
eyther the sunne at any time, or
the stars.

They do cleave vnto the im-
mortall Godhead, and thereby
they become immortall, and vn-
corruptible, according to the
promise of our Lord and Savi-
our^e, Father, I will that they
Joh. 17. 24 which thou hast giuen mee, bee
with me euen where I am, that
they may behold my glorie, that
they all may be one, as thou, O
Father art in mee, and I in thee,
euen that they also may bee one
in vs.

Chap. 8.

*The glorious condition of the
kingdome of heauen.*



He kingdome of hea-
uen, is a most happy
kingdome, a king-
dome both immor-

Reu. 21. 4

Dan. 7. 27

tall, and everlasting.

There

There no times succeeded by
ages, neither night followeth
after day c.

There the valiant soldier after
battels fought, is adorned abundantly
with vnspokeable re-
wardes d; and crowned ho-
nourable with an euermlasting
crowne.

Oh that Christ of his diuine
goodnes, hauing eased me of the
heauie load of my sinnes, oh
that he would bid me, euen the
basest of all his seruants, to lay
off the burden of this flesh e,
that I might to my comfort f,
passe ouer vnto the euermlasting
ioyes of the citie, like admitted
into the fellowship of the saints
aboue g; attend vpon the Ma-
iestie of the creator, with the
blessed spirits; behold the coun-
tenance of God h; bee neuer
trouched any more with feare
of death i; but reioyce securely

for

1. Cor. 15

55

Eccle. 25

19

2. Cor. 13

13

Iob. 7.1

Psal. 103

21

Iob. 14.1

for the immortalitie attained k,
 & ioyned to him which know-
 eth all things ¹, might forgoe
 all blinde ignorance^m, and nei-
 ther make account of earth-
 ly things: nor vouchsafe either
 to beholde, or to remember this
 vale of teares any more, where
 as the laboursome lifeⁿ, the cor-
 ruptible life^o, the life repleni-
 shed with all manner bitternes,
 is p, such a life as is the Ladie of
 euils, the handmaid of diuels.

The which both humors puffed
 vp, and sorrowes plucke down,
 heat withereth, and ill ayres in-
 sect, which both much eating
 maketh purfie, & much fasting
 maketh leane.

Which by mirth is loosed, and
 by sadnes consumed; by care is
 shortned, and by securitie dul-
 led; by riches made proud, and
 by pouertie ouerthrowne: by
 youth exalted, & by age bowed.

Which

Which is both by sicknesse broken, and by sadnesse depressed; which both the diuel intrappeth by his snares, and the world deceiueth by flatterie, & the flesh destroyeth by filthie pleasure.

Whereby the soule is made blinde, and the whole man dis-tempered:

And after these so many, and so great euils, succeedeth raging death, which bringeth vaine delights vnto such an end, that when they are once gone, they are as quite forgotten, as if they had neuer beene at all!

Chap. 2.

*How God after much trouble
doth comfort the peniue
soule.*



Ut what praises, or
what thankes may
we tender vnto thy goodnes, O God,
who

Psalm. 116

22

who ceaseth not for all this by
thy gracious visitation, to com-
fort vs amidst so great wretched-
nes of our mortalitie.

While I dread much to die;
while I consider the multitude
of my finnes; while I do feare
thy heauie iudgement; while I
call to minde the houre of
death; and am agast at the hor-
rible paines of hell; while I wot
not how precisely, and how
strictly thou wilt weigh my
deedes; and I am vtterly igno-
rant how I shall end my life
and ponder many other thinges
in mine heart, lo, of thy woo-
ned goodnesse, O Lord my God
thou art present to comfort me,
wretch, replenished with much
sorrow, and from these pite-
ous complaintes and cryings,
thou carriest my penurie and
troubled vnderstanding ouer
steepe hilles, vnto the beddes of

sweete

sweet spices, and makest mee to
 rest in greene pastures^b, by the ^bPsalm. 23. 2
 riuers of sweet waters, where
 thou preparest a table diuersly
 furnished against my comming
 to refresh my wearied spirits,
 and to comfort my sorrowfull
 hart, and so refreshed with those
 dainties, I forget at the length
 my manifold miseries, & exal-
 ted ouer the earth, I do rest my
 selfe in thee which art the true
 peace. ^cPhil. 4. 7

Chap. 10.

*A prayer for grace to loue
 God.*



Lord my God, I do
 loue thee: and more
 and more I desire to
 loue thee.

Giue me grace, O Lord my
 God^a, who art fairer than the ^aPsalm. 7. 1
 children of men^b, giue me grace ^bPsalm. 45. 2
 not only to desire thee, but also

to

to loue thee both as I would,
and as I am bound.

1. Iob. 13. 8 Thou art vnmeasurable, and
therefore to be loued without
measure, especially of vs whom
thou hast so loued, so saued,
1. Ioh. 3. 16 for whose sakes thou hast done
1. Peter. 3. 22 such and so great things.

1. Iob. 4. 8 O loue, which burnest alway
and neuer goest out, O sweete
Christ, O good Iesu, O my God,
who art loue it selfe, set mee
wholy on fire with thy fire, with
the loue of thee, with thy sweet-
nesse, with heartie affection to-
ward thee, with a desire of thee,
with godly charitie, with god-
ly ioy and reioycing, with god-
ly kindnes and sweetnes, with
godly delectation and concu-
piscence, the which is holy and
good, and chaste and pure, that
being thoroughly replenished
with the sweetnesse of thy loue,
and altogether purged from the
grosse

grosse vapors of earthly cogitations by the fire of diuine charitie, I may loue thee, most sweet, and most louely Lord, with all mine heart, with all my soule, with all my strength, and with all my mind, and that with much sorrow of heart, and plentiful teares of the eyes, with much feare and trembling, hauing thee in such wise both in mine heart, and in my mouth, that no strang loues may finde roome within me.

g Deut. 6.5

h Phi. 2.12

Chap. II.

*A prayer for grace both duely to
thanke God for our redemption,
and worthily to approach
vnto the holy table.*



Christ my Sauour
who art of al the fairest,
through the shedding of thy pre-
cious blood, wherewithall we be

2 Psal 45.2

re,

b Pet. 1. 18

e Tim. 3. 16

d Heb. 2. 26

e Luke. 22.

f Corin. 1. 1

redde**m**d b: I humbly beseech thee, giue mee grace vnfeinedly to repent, and hartily to bewaile my sins, especially at such times when I offer prayers vnto thee, when I sing forth thy prayes; when I cal into mind the myste-
rie of our redemption; a manie-
fest argument of thy mercie to man-wards: when I am at the holy Table, though vnworthie to approach thereunto, desiring to participate of that wonder-
full, and heavenly, and reuerend Sacrament, which thou O Lord my God the vnspotted Priest^d, didst institute and command to be receiued^e in remembrance of thy loue, to wit of thy death^f, and passion of our saluation, and for the strengthening of our daily weakenesse.

Let my minde at such myste-
ries bee confirmed with the
sweetnes of thy spirituall pres-
ence:

sence: let it beholde thee with
the eyes of faith, and reioyce in
thy sight.

O sweete Christ, O good Iesu,
who art both the fire burning
alwaies, and the loue enflamed
euermore: the euerlasting and
neuer wasting light is, and the
bread of life, feeding vs, and
yet neuer diminished, and ca-
ten of daily, and yet continually
abiding whole.

Shine thou vpon mee, and set
me on fire, inlighten and sancti-
fie mee: purge my vessel from
the dregs of malice, fill mee of
thy grace and keepe me full, that
I may eate the meat of thy flesh
vnto the saluation of my soule,
that feeding vpon thee, I may
liue of thee, and through thee,
I may attaine vnto thee, and rest
in thee, Amen.

Chap.
euer

*A zealous prayer for grace to
meditate deeply vpon the
goodnes of God.*



Sweet loue, & loue-
ly sweetnes, let my
stomach digest thee,
and with the nectar
of thy loue be all my bowels fil-
led; and let mine hart vtter forth
good matters.

O my God, who art charitie
it selfe^b, the delectable honie,
the snowie milke, and the foode
of the strong, make me to grow
vp in thee, that thou with a soule
palate mayst be tasted of me.

Thou art my life^c, whereby
I do liue^d; the hope whereunto
I trust^e; and the glorie which I
desire to attaine^f.

Guide thou mine heart, rule
thou my minde, direct mine vn-
derstanding, erect my loue,
cheere

Psal. 45. 1

1. Ioh. 4. 8

Ioh. 14. 6

Act. 17. 11

1. Tim. 1. 1

Col. 3. 3

vp my soule, and quench thou
the thirst of my spirit, which
longeth after thee, with thine
heauenly riuers.

Let the tumultuous cogitatio
ons of the flesh hold their peace
I beseech thee : let earthly, and
worldly phantasies be still : let
all dreames, and vaine reuelatio
ons, let euerie tongue, euerie
signe, and what else soeuer doth
vanish away, be silent.

Yea let mine owne soule also
bee dumme too : and ouerpasse
it selfe, not by thinking on it
selfe, but vpon thee my God :
because thou art indeed al mine
hope and confidence.

1. Tim. 1. 9

For in thee our most gracious
and kind & mercifull Lord, and
God, Iesus Christ, ech of vs hath
a portion both of blood & flesh

Therefore where a peece of my
selfe doth reign, there I beleue
I doe reigne : where my bloud
hath

h Eph. 5. 30

hath dominion; there I trust I
haue dominion; where my flesh
is glorified; there I know I am
glorious.

And although I am yet a sin-
ner, yet I doubt no whit of this
participation of grace, although
my finnes do hinder me, yet my
substance doth require it: and
although mine owne offences
doe exclude me, yet the commu-
nion of nature doth not expell
mee.

Chap. 13.

*A thankesgiving vnto God for
the incarnation of his deere sonne
to saue man.*



Or the Lord is not so
vnkinde, that he can
hate his owne flesh
his owne members, his owne
bowels.

Alpho 5. 29

Surely I might vtterly des-
paire, in respect of mine outra-
gious

gious offences, and infinite sins which I both haue committed, and daily doe commit both in heart, word, and deed, and by all meanes whereby the frailtie of man may transgresse, had not thy word, O my God, bin made flesh^b and dwelled among vs. b Ioh. 1. 14

But now I dare not despaire because he hauing shoven himselfe obedient to thee vnto the death, euen the death of the crosse^c hath taken away^d the c Philip. 2. 8
d Colo. 2. 14 hand writing of our sinnes, and fastening it vpon the Crosse, hath crucified both sinne and death.

In him therefore who sitteth at thy right hand, and maketh request also for vs^e, I take heart againe. e Rom. 8. 34

Through mine hope^f, in whom we are quickened^g, and raised, f Tim. 1. 1
g Ephe. 2. 5 and sit together in the heauenly places, I desire to come vnto

C

thee

thee,

h Rev. 19. 1

To thee bee prayse h, to thee
glorie, to thee honour, to thee
thankes, Amen.

Chap. 14.

*The more God is thought upon,
the more louely hee
seemeth.*

a Ioh. 3. 16
b 1. Pet. 1. 18
c Ephe. 2. 5
d Rom. 8. 30



Most gracious Lord
who hast so loued^a
and saued vs^b, so
quicken^c, and
glorified vs^d, O most gracious
Lord; how sweet is thy remem-
brance! The more I thinke on
thee, the sweeter thou seemest,
and the more amiable in mine
eyes!

Therefore thy good things do
much delight mee; and vn-
ces-
santly doe I couer, with a pure
e Mat. 5. 8. sight of the heart^e, and with the
sweet affection of godly loue,
as farre forth as I am able in the
place

place of my pilgrimage, and so long as I carrie these fraile members about me to desire, and to think vpon thy wonderfull loue and beautie.

For I am wounded with the dart of thy loue; I do burne exceedingly with desire of thee; I couet long to bee with thee, ^{to} *1 Phi. 2. 2* behold thee is all my desire.

And therefore I will stand vpon my gard, and with watchfull eyes I will sing with the spirits, and I will sing with the vnder- ⁸ *1. Cor. 14* standing also, and with all my ²⁵ strength too.

I will praise thee my maker ^h, *h Job. 10. 8* & renewer, I wil pierce the heauens with mine heart, and in desire I will be with thee, so as my bodie onely shal be in this miserable world, but in thought, and in minde, and in desire ⁱ I will be ⁱ *Colos. 3. 2* where thou art; and where thou ^k *Math. 13* my rich, and incomparable, ⁴⁴

and much desired treasure art,
 Mat. 6. 21 there shall mine heart be also¹.

But loe, O most gracious and
 merciful God, mine heart is not
 able to consider the glorie of
 thine infinite goodnes and mer-
 cie. For thine honour, thy beau-
 tie, thy strength, thy glory, mag-
 nificence, Maiestie, and loue,
 Phil. 4. 7 exceede all sense^m of mans vn-
 derstanding; euen as the curte-
 sie of thine eternal loue, wherby
 Rom. 8. 15 thou giuest to such the adoptiō
 of sonnesⁿ, and ioynest them to
 Gen. 1. 26 thy selfe, whom thou hast crea-
 ted o^s, is inestimable.

Chap. 15.

*How troubles in this world are
 nothing answerable to the
 ioyes in heauen.*



My soule, were we
 euerie day to en-
 dure torments; and
 to suffer the paines
 of

of hell a long space, if we would behold Christ in his glorie, and be ioyned to his saints; were it not meete that wee suffered all kinde of aduersitie^a, to attaine vnto the participation of such felicitie, and of so great glorie!

^a Ro. 19. 1

Let the diuels then lie in wait and prepare their tentations; let fastinges breake the bodie; let hard apparrell bring downe the flesh, let labours grieue, watchings drie vp, let this man crie our vpon me, let him or them disquiet mee, let colde benum, the conscience murmur, heate parch me,

Let mine head ake, my brest burne, my stomach swell, my countenance become pale, let euerie part of me be weakened.

Let my life waste in heauines and my yeares with mourning.

^b Psal. 3. 2

Let rottennesse enter into my

C 3

bones

1. Corin. 2 bones e, and let mee tremble in
 19 my selfe, so I may rest in the day
 of trouble, and ascend vp vnto
 the saints of God.

For how singular shal the glo-
 rie of the righteous bee a! how
 Heb. 3. 16 great the ioy of all the saintes,
 when each of their faces shal
 Mat. 13. 43 shine as the Sunne e! when the
 Lord shal begin to sort his peo-
 ple into sundrie degrees in the
 kingdome of his father, and ac-
 Rom. 2. 6 cording to each mans deserts
 and works f, as hee hath promi-
 sed, render his rewards, euen ce-
 Math. 25 lestiall for earthly g, eternall for
 34 transitorie, and great things for
 verie trifles!

Doubtlesse there shall be store
 of happines, when the Lord shal
 bring his saints to the contem-
 plation of his fathers glorie h, &
 1. Cor. 13 make them to sit together in
 21 heavenly places i, that God may
 be all in all.

Chap.

Chap. 16.

Of the kingdome of heauen,

and how it may be attained.



Happie ioyfulnesse,
and ioyful happines
to see the saintes, to
be with the saintes,
to bee a saint; to behold God,
and to enioy God from euerla-
sting to euerlasting.

a i. Mat. 11
12

Hereupon let vs earnestly muse
these things, let vs heartily de-
fire, the sooner to come to their
happie state.

Askest thou how this may be
done; or by what merites or
meanes? Listen O man. This
matter consisteth in the power
of the worker, for the kingdom
of God suffereth violence.

b Mat. 21.

The kingdome of heauen O
man asketh none other price,
but thy selfe, it is worth so much

as thou art thy selfe. Giue thy selfe, and thou shalt haue that.

2. Pet. 1.8

What art thou troubled about the price? Christ hath giuen him selfe e, that hee might purchase thee a kingdome to God euen the father d.

1. Cor. 15
24

So giue thou thy selfe, that thou maist be his kingdom, and let not sinne reigne in thy mortall bodie e, but the spirit to the attainement of life.

Rom. 6.11

Chap. 17.

What Paradise is: and the ioyes thereof.



Reu. 2.12

Ow my soule re-
turne we vnto the
celestiall citie, where
in wee bee written
a, and of which we
be members.

Eph. 2.12

Rom. 8.17

For as citizens with the saints b,
and of the household of God,
and as the heires of God e, and
heires

heires annexed with Christ, let
vs call into mind, as we are able,
the happie state of our citie.

Say wee therefore with the
Prophet, Glorious things are
spoken of thee^d, O citie of God;
they which dwell in thee are
like such as sing. It is faire in si-
tuation, euen the ioy of the
whole earth^e.

^d Psa. 87. 2

^e Psa. 48. 2

There is neither age, nor the
miserie of age in thee; in thee
there is no maimed, nor lame,
no crooked, nor deformed per-
son; for all do meete together
vnto a perfect man^f, & vnto the
measure of the age of the fulnes
of Christ.

^f Eph. 4. 13

Then what happier thing can
there bee than this life, where
neither pouertie is to be feared,
nor sicknes to weaken; where
no hurt is done, and no man wil
either be angrie or enuious.

^g Rev. 21. 4

Where there is no burning

C. 5. . concu.

24. S. Augustines
concupiscence; no desire of
meate; no suing for honour and
preferment?

Where we shall be out of all
fear of the Diuell, of his traps,
and of damnation?

Where neither bodie nor soule
shall die, and a ioyfull and im-
mortall life is?

Where no euils at all, no dis-
cord shall be; but all things wel,
all things at quiet: because the
hearts of all the saints shall wish
and will one thing?

Where peace and mirth doe
possesse all; all things are as they
should be, and at a good stay?

Where continually light shall
bee, not such a light as we now
enioy, but so much cleerer, as it
is more blessed! For that Citie
as we read hath no neede of the
Sun, neither the Moone to shine
in it, for the glory of Gad shall
inlighten it, and the lambe is the
light

light of it.

Where the saints shall shine
as the Starres for euer & euer^k, k Dan. 12
and they that turne many vnto
righteousnesse, as the brightnes
of the firmament!

So that no night shall be there! 1 Rev. 21. 2
no darknes there, no gathering
together of cloudes there; no
complayning there cyther of
partching heate, or of nipping
colde.

But such a temperature of all
things there shall be, as eye hath
not seene^m, neyther eare hath m. 1. Cor. 2
heard, nor at any time hath
come into the heart of any man,
they onely excepted, who are
found worthie to enioy that
happines, whose names be writ-
red in the booke of lifeⁿ. n Revel. 21

Notwithstanding, a greater
happines than all this is, to bee
ioyned to the quiers of Angels
and of Archangels, and of all the
cele-

S. Augustines
celestiall powers; to behold the
Patriarches and the Prophets;
to see the Apostles of Christ, &
all the Saints, and our parents
also.

This is a great glorie: but the
greatest of all is, to behold God
himselfe face to face; to see the
incomprehensible light.

1. Cor. 13
13

The superexcellent glorie shall
bee, when wee see God him-
selfe, and when we shal both see
and enioy him in our selues too,
of which sight there shall bee
none end.

Chap. 13.

*That wee cannot please God but
through loue.*



HE soule, being
goodly through the
image of God, and
glorious thorough
his likenesse, hath in it of God,
whereby it may bee warned al-
waies

Gen. 1. 26
Col. 3. 10

waies eyther to stand with him
or to turne vnto him, if she be
mooued with her affections,
or defections rather.

And hath not onely whence to
take heart again, through hope
of pardon and mercie, but also
whence boldly to aspire vnto
the mariage of the word^b, and ^{B. M. 272}
to enter into the couenant of fe-
lowship with God, and to beare
the pleasant yoke of amitie with
the king of Angels.

All this worketh loue, if the
soule shew her selfe like to God
in will, as she is to him by na-
ture, louing as she is beloued^c. ^{clah. 3. 20}
For of all the motions, senses,
and afflictions of the mind, loue
onely it is, whereby man may,
though not fully satisfie the
loue of God, yet answere in a
sort his good will.

When loue once commeth, it
draweth vnto it, and captiueth

48 S. Augustine
all other affections. Loue suffi-
ceth of it selfe, pleaseeth of it selfe
and for it selfe.

Loue is the merit, the reward,
the cause, the fruit, the vse. For
by loue wee are conioyned to
God.

1 Cor. 13. 1

Loue maketh one Spirit of
two; Loue maketh to will, and
to nill one thing. Loue maketh
first to frame our maners, after-
ward to consider things that are
as though they were not, and
thirdly with a pure sight of the
heart, to behold heauenly, and
spirituall things.

Mat. 5. 8

Through loue, first honest
things are well handled in the
world; secondly, honest things
of the world are despised,
and last of all, the secrets
of God are seene and

Phil. 3. 8

of God are seene and

beholden.

1 Cor. 13. 12

Chap.

Chap. 19.

*How God requireth some
thing of vs like him-
selfe.*

God the Father is chari-
tie, God the Sonne as Ioh. 4.
is louingnes, God the
holy Ghost is the loue
of the Father, and of the Sonne.

This charitie, and this loue re-
quireth a like thing in vs, euen
loue againe, whereby wee may
be linked and ioyned to God, as
it were by some alliance of kin-
dred.

Loue is ignorant what digni-
tie meaneth, knoweth no reue-
rence.

Hee that loueth, approacheth
boldly vnto God, and speaketh
familiarily to him without feare
and stooping.

He that loueth not, liueth not
but

but he that loueth, looketh euermore vpon God whom hee loueth, whom he desireth, vpon whom hee thinketh, in whom he delighteth vpon whom hee feedeth, in whom he groweth.

A man so deuout, doth euermore so sing, and so read, and so circumspectly, and warely behaue himselfe in all his actions, as if God were, as indeed he is, alway present before his eyes.

Eccle. 33

19

Dan. 7. 10

Hee so praieeth, as if he were taken vp and presented before the face of God in his maiestical throne, whereas thousand thousands minister to him, and ten thousand thousands stand before him.

The soule which hee visiteth with loue, awakeneth him that sleepeth; it monisheth, and mollifieth the soule, and woundeth his heart.

It inlighteneth darke things,
it vnlocketh things shut vp : it
inflameth cold things, it miti-
gateth the froward, angrie, and
impatient minde.

It chaseth away vices ; bridle-
leth carnall affections ; amen-
deth manners : reformeth and
renueth the minde, and restrai-
neth the light motions and ac-
tions of slipperie youth.

All these things loue worketh
when it is present; but when it is
wanting, the soule beginneth
to droope, euen as the boiling
caudron doth when fire is taken
from vnder the same.

Chap. 20.

*Of the boldnesse of the soule that
loueth God.*



Doubtlesse is a
great thing, by it the
soule of her selfe,
doth boldly approach
vnto

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vnto God, and cleaueth constantly vnto him.

The soule that loueth, asketh questions of God familiarly and consuleth with him in all matters.

She can think of nothing, and speake of nothing beside God, all other things she lotheth, and contemneth.
a Mat. 6. 24

Whatsoever she mindeth, and whatsoever shee speaketh it sauerh of loue, and smelleth of loue, so wholly hath the loue of God won her vnto him.

He that would haue the knowledge of God let him loue.

In vaine doth he giue himselfe eyther to read, or to studie, or to preach, or to pay, that loueth not b.
b 1. Cor. 1. 3

The loue of God engendreth the loue of the soule, & maketh her to hearken vnto it selfe.

God loueth, because he would

bee

beloued againe. When he loueth, he would be loued, knowing that through loue they are blessed which loue him.

The louing soule renounceth all her own affections, and wholly giueth her selfe to loue, that in tendering loue for loue, she may answere the loue she hath found: and when she hath loued what she can, yet what is it vnto the euerlasting streame of that heavenly fountaine?

For loue and the louer, the soule and God, the Creator and the creature meete not alike together: yet if man with all his heart wholly doth loue thee, O God, there lacketh nothing where all is.

Let not the soule then feare which loueth, but let the soule shake and tremble that loueth not.

The louing soule is caried with desire,

desire, and drawne with longing, she dissembleth her deserts shutteth her eyes from the maiestie of God; openeth them to pleasure, reposing her trust in thy saluation, and confidently reioycing therein.

Through loue the soule withdraweth her selfe, and departeth from the bodily senses, to the ende that feeling God, she may haue no feeling of her selfe.

Which falleth out when the minde allured by an vnspeakeable sweetnesse of God stealeth away from her selfe, yea is ravisht and flippeth away, the better to enioy God at her ful pleasure. And this pleasure supasseth all pleasure, where it is of continuance.

Of loue springeth familiaritie; of familiaritie boldnes, of boldnes taste, of tasting hunger.

The soule which the loue of
God

God hath touched can thinke
none other thing, and desire no-
thing else, but with often sighes
saith, as the Hart braieth for the
riuers of water^e: so panteth my ^cPsal. 42. 2
soule after thee, O God.

Chap. 11.

*The singular loue of God to
man-ward.*



Through loue God
himselfe came vn-
to men^a, came in-
to men, was made
man^b.

^a Ioh. 3. 16

^b Ioh. 1. 14

Through loue the inuisible
God became like vnto his ser-
uants^c. Through loue hee was
wounded for our transgressi-
ons^d.

^c Phil. 2. 7

^d Mar. 20. 28

In those wounds of our Savi-
or, sure and safe rest is for weak-
ling and finners. There I dwell
without care, his bowels of mercie
are laid open to my sight
through

^e Ier. 33. 22

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through his wounds,

Whatsoever I lacke of my selfe
that I do boldly take out of the
bowels of my Lord; For his
mercies abound, and there want
none holes for them to issue out
by.

Through the holes of the bo-
die, I behold the secrets of the
heart; I see the great mysterie of
godlines^e, and the bowels of
the mercie of our God^f, where
by the day spring fro man high
hath visited vs, are open to mine
eyes.

The wounds of Iesu Christ are
full of mercie, full of clemencie,
full of sweetnes, and loue.

They boared his handes and
his feete^g, and pierced his side
with a spear.

By theie holes I may taste, how
gratious the Lord is; for doub-
les the Lord is good and merci-
ful^k, and of great kindnes to all
which

1. Tim. 3.

16

Luke. 1. 71

Luke. 14.

63

John. 18.

34

Psalm. 34. 8

Psalm. 86. 5

which call vpon him in trueth^l, 1 Psal. 155. 2
to al yea which cal vpon him^m, m Ecl. 55. 6
but especially to such as loue
him^m. n Exod. 20. 92

Great redemption is giuen vs
through the wounds of our Sa-
uour Christ °, great goodnes,
much grace, and all vertues per- o I. Peter. 2 18
fectly.

Chap. 12.

*Therefuge of a Christian in the
time of tentation.*

When I am tempted
with any filthie co-
gitation, I runne
forthwith vnto the
wounds of Christ;
when my flesh subdueth me, I
rise againe through the recor-
dation of my Lord his wounds:
when the diuell layeth snares to
entrap mee, I doe flie vnto the
tender mercie of my Lord, and
he leaucth me.

If

If burning lust doe inflame mee, it is quenched through the calling of the woundes of our Lord^a, the Sonne of God^b into minde.

^a Gal. 1.2

^b Mat. 16.19

Luke. 1.35

In all extremities I can finde none so good a remedie, as the woundes of Christ.

In them I sleepe securely, and rest without feare. Christ hath

^a Rom. 5.6.

died for vs c.

^a Cor. 15.3

Nothing is so bitter vnto the death, but may by the death of my Lord be holpen.

His death is my merit, my refuge, saluation, life and resurrec-

^a Iohn. 11.

tion^d. The Lordes mercie is my²⁵ merit.

I cannot lacke merits, so long as the Lord of mercies is with mee. And if great is the Lordes mercie^e doubtlesse great are thy merits.

^a Phil. 2.6:5

The more able hee is to saue, the lesse care do I take.

Chap.

*Speciall medicines against sinne
and despaire.*



Reatly haue I sin-
ned O Lord, & my
conscience accuseth
me of manifold of-
fences, yet do I not
despaire. For where sin aboun-
ded a grace abounded much
more.

2 Rom. 5. 20

He that in consideration of his
hainous wickednes doth des-
paire, denieth God to be a mer-
cifull God.

He greatly defaceth the glorie
of God, which doubteth of his
mercie, and as much as in him
is, denieth God to haue loue^b,
truth^c, & power in him^d where
in all mine hope consisteth (to
wit in the loue of his adoptiō^e,
in the truth of his promises, & in
the power of his redemption^f.)

b Joh. 3. 16

c Psal. 86. 15

d Genes. 35

11

e Rom. 8. 15

f Rom. 4. 16

Then let the foolish cogitati-

g 1. Pet. 1. 13

D

on

on murmur as much as it will,
 saying, who art thou; how great
 is that glorie, & by what merits
 hopest thou to obtrain the same?
 And I will boldly make this an-
 swere: I know whom I giue
 credit vnto, for of his tender
 loue he hath adopted me for his
 Sonne^h; who is both of his pro-
 mise trueⁱ, and also mightie in
 performance, and he may doe
 what he will^k.

h Gal. 4. 28

i Iohn. 3. 33

k Eccl. 46. 6

a Cor. 1. 18

The multitude of my finnes
 cannot dismay me, if the death
 of Christ come into my minde;
 for my finnes are not able to o-
 uermatch his mercie.

The nailes of the speare doe
 crie out vnto mee, that I am re-
 conciled to Christ, if I loue him
 heartily.

Longinus with his spear hath
 opened to me the side of Christ
 I, and I am gone in, & rest there
 quietly.

Iohn. 19.

34

He that feareth, let him loue.
For perfect loue casteth out
feare ^m.

1. Io. 4.

18

There is no such remedie a-
gainst the heat of lust, as the
death of my redeemer.

Hee stretched out his armes,
vpon the crosse and held out
his hands ⁿ, to shew how hee is
readie to imbrace the penitent
sinners.

Math. 27

51

Betweene those armes of my
Saviour, I both wish to liue, and
desire to die. There will I sing
without care; I wil magnify thee
O Lord, for thou hast exalted
me ^o, and hast not made my foes
to reioyce ouer me.

o Psal. 30. 6

Our Saviour bowed his head ^p,
and gaue vp the Ghost; euen to
kisse his beloued. And so often
do we kisse God, as we are pric-
ked at the heart with the loue of
him.

p Ioh. 19. 3

Chap. 24.

A zealous meditation to
mooue vnto the loue of
God.



MY Soule, thou
which art endued
with the Image of
God^a, redeemed

^a Gen. 1. 26

Colof. 3. 10

^b 1. Pet. 1. 18

^c 2. Cor. 11. 2

^d Rom. 8. 6

with the bloud of Christ^b, be-
trothed through faith^c, endued
with the Spirit^d, adorned with
vertues, and counted with the
Angels^e.

^e Luke. 20.

36

Loue thou him who hath so
loued thee; care thou for him,
who hath a care of thee^f, seeke
thou him who seeketh thee.

^f 1. Pet. 5. 7

Loue thy louer, of whom thou
art loued^g; who in louing hath
preuented thee^h, who is the
cause of thy loueⁱ. He is the me-
rit, he the reward, hee the fruit,
the vse, and the end.

^g 1. Ioh. 4. 7

^h 1. Iohn. 4.

19

ⁱ Iam. 1. 17

Bethou carefull with the care-
full,

Manuel.

63

full, bee thou at leisure with him
that hath leysure; cleane with
the cleane; and holy with the
holy.

As thou offerest thy selfe in the
presence of God, so will he ap-
peare in thy sight.

A good and mercifull God, of
great kindnes^k, requireth such
as are good and mercifull, and
louing, and humble, and kinde. k Psa. 86.2

Loue thou him who hath
brought thee out of the horrible
pit^l, out of the miery clay. l Psa. 40.

Choose him for thy friend be-
fore all friends, who when all
things shall faile, will keepe his
faith m.

In the day of thy buriall when
all thy friends will depart from
thee, hee will not forsake theeⁿ; n Psa. 37
but protect thee from the roa-
ring of them that bee readie to
deuoure^o, and conduct thee o Isai. 51.2
through an vnknowne countrie

D 3

and

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and bring thee vnto the streetes
of supernall Zion, & there place
thee with the Angels before the
face of his maiestie, where thou
shalt heare that angelicall mu-
sicke, Holy, holy, holy q.

Ren. 22.4

Esay. 6.3

Reue. 5.9

Reuel. 14.3

There is the song of mirth,
the voyce of ioy and welfare,
and thankesgiuing, and pray-
sing, and Halleluiah for euer and
euer.

There is perfect felicitie, ex-
cellent glorie, surpassing ioy,
and all good things.

1. Cor. 3.9

O my soule sigh heartily, and
earnestly desire to attaine vnto
that supernall citie, wherof such
glorious things are spoken: in
which who so dwell are all euen
like such as triumph with ioy.

Apoc. 17.3

Through loue thou maist as-
cend. To the lower nothing is
hard, nothing vnpossible.

The soule that loueth doth of-
tentimes ascended, and boldly

run-

runneth about the streets of celestiall Hierusalem, visiting the Potriatches and Prophets, saluting the Apostles, wondering at the armies of martyrs, and Confessors, and beholding the flocks of virgins.

Heauen & earth, and all things in them contained, do call vpon me continually to loue my lord God.

Chap. 4.

Of true knowledge, what it is.

WHat is the knowledge of the truth? It is first to know thy selfe, and that thou both studie to be such as thou oughtest to be, and also amend that which is to be reformed. Secondly, it is to know and loue thy maker; for this is all mans happines.

Consider therefore how unspeakable the love of God is to manward. He created vs of nothing ^b, and whatsoever wee haue, he gaue the same ^c.

But forsomuch as weeloued the gift more than the giuer, the creature than the Creator ^d, we fell into the snare of Satan, and became his bondslaves ^e.

Neuertheles, God of his great love, sent his owne sonnes ^f, to redeeme seruants ^g, and sent also the holy Ghost, whereby hee made seruants his sonnes by adoption ^h.

He gaue his sonne for a ran- some ⁱ; the holy Ghost for a pledge of his love ^k, and reser- ueth himselfe whole for the inheritance of adoption ^l.

And thus God, as he is verie gracious and mercifull ^m, of his good wil and love to mankind- ward, bestoweth not his goods

Gen. 3.6

2 Cor. 4.7

Gen. 3.6

Rom. 6.6

Ioh. 3. 19

Rom. 8.3

Gala. 4.6

1 Pet. 1. 18

2 Cor. 1. 22

Rom. 8. 17

Ioh. 1. 14

only, but himselfe also to re-
deeme man, and that not so
much for his owne sake, as for
mans behooofe.

That men might be borne of
God, God first was borne of
man.

Now what heart is so flintie,
but will be softened by this loue
of God, so preuenting man.

n 1. Iohn. 4

O vehement loue, that God
for mans cause can vouchsafe to
become man.

o Mat. 1. 21

Who can hate man, whose na-
ture and likenes hee beholdeth
in the humantie of God!

Doubtles, who so loueth not
man, hateth God, and so abi-
deth in death.

For God became man for
mans sake, that he might be a
redeemer, as hee was before a
creator; and that man not on-
ly might be ransomed through
riches, but also loue him the

p 1. Iohn. 3. 1

q Luk. 2. 3

r 1. Pet. 1. 1

s Iohn. 1. 1

Hebru. 1. 2

D. S.

more

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more entirely.

Rom. 28.3 God appeared in the similitude of sinfull flesh: that each sense of man might bee made blessed in him, and as well the eye of the hart be renewed in his diuinitie, as the eye of the bodie in his humanitie, that whether it goe in, or out, mans nature which he hath created, might in it finde comfort and refreshment.

Chap. 26.

*What the sending of the
holy spirit worketh
in vs.*

1ak 2.11 **F**or our Sauour came into the world: and was crucified, and put vnto death for our sakes, that he might through his death, destroy him that had the power of death, that is the diuell.

And

And seeing the grapes of his
 flesh were caried vnto the wine
 presse of the crosse, and the plea-
 sant wine of his diuinitie began
 to spout forth; the holy Spirit
 was sent to make readie mens
 hearts, that new wine might be
 put into new vessels^d, and to see Mat. 9. 17
 first that they were cleane, least
 otherwise they marred that
 which should be powred in; and
 then that they were well hoo-
 ped that they leaked not; I
 meane that they were cleansed
 from the delight of wickednes;
 and hooped to keepe out the
 delight of vanitie.

¶ For that which good is could
 not enter, till that which ill is
 were gone.

The delight in wickednes pol-
 luteth; and the delight in vani-
 tie sheddeth.

The delight in wickednesse
makes the vessell to stinke, and
the

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the delight in vanitie maketh it
full of clefts.

Men delight in wickednesse
when they loue sinne; and they
delight in vanitie, when they
loue transitorie things.

Then cast away that which is
euill, that you may taste that
which good is. Powre out bit-
ternes, that you may bee reple-
nished with sweetnes.

The holy Ghost is ioy, and
loue, then cast out the Spirit of
the Diuell, and the Spirit of this
world, that you may be capable
of the holy Ghost.

The spirit of the diuel worketh
the delight of iniquitie; and the
spirit of the world, the delight
of vanitie. And these delightes
are euill, because the one is sinne
of it selfe, and the other is an oce-
asion.

But when these euill spirits are
throwne out, the spirit of God
will

will come, and enter into the
tabernacle of the heart, & worke
a good delight there^e, euen a
good loue, which shal expel the
loue both of the world and of
wickednes. a Rom. 14

The loue of the world allureth
and deceiueth^f, the loue of sin
d:fileth and bringeth vnto de-
struction^g: but the loue of God
inlighteneth the minde^h, clen-
seth the conscienceⁱ, reioyceth
the heart^k, and bringeth into
the sight of God^l. f 1. Iohn. 1
g Rom. 6. 3
h Rom. 5. 5
i Cor. 13. 3
k Gal. 5. 22
l 1. Cor. 13

Chap. 27.

The effectes of true loue.



He that loueth
God vnfaignedly
doth euermore
think it long vn-
til he come vnto
God, vntill hee
leaueth the world, vntill he be free
fro the corruption of the flesh,
his a Philip. 3
b Rom. 7. 5

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Colos. 3. 2

Phil. 4. 7

his heart and affection are set on things aboue^e, that he may find the true peace^d.

1. Cor. 10

Whether hee sitteth, or walketh, or resteth, or whatsoeuer he doth, his heart is with God.

31

He exhorteth all men to loue God; he commendeth the loue of God to all men, and both in heart, in word, and by his conuersation he sheweth, both how sweete the loue of God is, and how euill and sower the loue of the world.

He derideth the glorie, and reprooueth the care of this world, & sheweth what a foolish thing it is to put any confidence in transitorie things^f.

Iob. 2. 15

He wondereth at the blindness of men, that they can loue; he wondereth also that euery man will not forsake these transitorie & fleeting things of this world.

1. Cor. 7

31

He

He thinketh that what he fauoreth, should seeme sweete to all men; what he loueth, should like euerie man, and what hee knoweth, euery man should vnderstand.

Much and oftentimes doth he muse vpon God, and is sweetely refreshed through such heauenly contemplation; and the oftener hee doth so, the greater is his ioy.

For verie comfortable is it alway euen to thinke vpon that which to loue and to commend is so delightfull to the minde.

Chap. 27.

What the true quietnesse of the minde is.



Without doubt the heart is then at rest, when through desire it is wholly fixed vpon the loue of God; & desireth nothing

nothing else, but with a certaine blessed sweetenesse is much delighted in that which it hath; and in delighting is made iocund.

And if at any time eyther by a vaine cogitation, or through worldly businesse, it bee somewhat drawne away there-from, it hasteneth to returne thither with all speede, deeming it a banishment to bee any where beside.

For, as euery moment, man may eyther enioy, or vse the goodnes of God: so euerie moment is man to thinke vpon God.

And therefore his office is not small, who in praying is carried sodainly away from his sight, as though he did neither heare nor behold.

Which is then done, when man followeth his euil, and ynbridled

led affections: and whereunto
the sight of the minde is easily
caried, preferreth some vile crea-
ature before God, by musing,
and thinking thereupon, oftē-
ner than vpon God, who daily
is to be thought vpon as a crea-
tor^a, to bee worshipped as a re-
deemer^b, to be expected, as a
Saviour^c, and to be feared as a
iudged.

^a Job. 10. 2

^b Gal. 3. 13

^c Phil. 3. 20

^d Act. 10. 42

Chap. 29.

*That whatsoeuer withdraweth
the sight of the minde from
God, is altogether to be shun-
ned and abhorred.*



Who soeuer thou art
that louest the world
looke afore hande,
whither thou must
go. The way which thou takest
is the worst way, and very dan-
gerous^a.

^a Mac. 7. 13

Wherefore, O man, auoid by
little

little and little thy worldly busi-
nes, & withdraw thy self awhile
from troublesome cogitations.

Cast away heauie cares, lay
aside grieuous distractions of
the minde, finde some leisure
to serue God, and rest thy selfe
somewhat in him.

Enter into the chamber of thy
minde, exclude all things saue
God, and what makes to the
seeking of him; and the doore
being shut, seeke him.

And with thine whole heart
say vnto God, I seeke thy face,
O Lord, I seeke euen thy face.

Oh then, O Lord my God,
Psalm. 7.1 giue thou mine heart instructi-
ons, both where & how to seeke
thee; both where and how to
finde thee.

O Lord, if heere thou art not,
where shall I seeke thee absent?
Eccle. 3.3 but if thou art euery where¹, the
why do I not see thee present?
Isa. 23.4

But

But vndoubtedly thou dwellest in the light that none can attaine vnto.

1. Tim. 6. 16

But how may I come vnto the light that cannot bee attained? Or who shal guide and conduct me thereinto, that therein I may beholde thee? Furthermore by what tokens, & with what face may I seeke thee?

O Lord my God, I neuer saw thee; I know not thy countenance.

John. 18

Then what shall he do o Lord, most high, what shall this thy far exiled seruāt do? what shall thy seruāt doe, who is in perplexitie through the loue of thee; & cast away far from thy presence?

Luke. 2. 34

Heb. 11

Loe, he longeth greatly to behold thee; yet thy countenance is far from his sight. He desireth to come vnto thee; yet vnto thy dwelling no man can attaine. He couereth to find thee; yet he

1. Tim. 6. 16

wer-

woteth not where. He loueth to
seeke thee; yet he knoweth not
thy face.

Chap. 30.

*How through sinne man both lost
the sight of God, and found
wretchednesse.*



Lord, thou art my
God^a, & my Lord^b,
yet did I neuer see
thee^c, thou haste

^a Psalm. 7. 1

^b Mat. 1. 10

^c Joh. 1. 18

^d Psalm. 100. 3

^e Gal. 4. 4

^f 1. Cor. 4. 7

both made me^d, yea and made
me againe^e, and bestowed vpon
me what good things soeuer I
enioy^f, yet hitherto haue I nei-
ther seene nor knowne thee.

To be short, I am made to see,
yet hitherto haue not I attained
the thing that I was made for.
O miserable condition of man
seeing he hath so vndiscreetly
forgone that, for which he was
created! O heauie, and O hard
chance!

Alas,

Alas, alas, what hath he forgone
and what hath he found? what is
lost, and what hath remained?

He hath forgone happines for
which he was made, and he hath
found misery, for which he was
not made. Hee hath lost that,
without which nothing is hap-
pie; and that remaineth which
of it selfe is meereley miserable.

Man did then eate euen the
Angels meate, which now he g Gen. 3.
desireth; and now hee feedeth
vpon the bread of sorow, which
then he knew not.

O Lord, how long wilt thou
forget for euer? How long wilt h Psal.
thou hide thy face from vs? whe-
n wilt thou respect, and heare vs?
when wilt thou inlighten our
eyes, and shew vs thy counte-
nance? when wilt thou restore
the selfe vnto vs.

Behold and heare vs, O Lord
our God: lighten our eyes, and
shew

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shew vs thy selfe. Restore thy selfe to vs, that we may prosper, without whom wee are in such miserie. Invite vs and helpe vs, Lord, we beseech thee.

Mine heart is become sorrowfull being made desolate: O make it cheereful againe, Lord, with thy consolation.

I haue begunne to seeke thee with an hungrie stomach, O let mee not giue ouer vnrefreshed of thee: I come with a greedie appetite, let me not depart vnfed: I who am in pouertie, come vnto thee that art rich; in miserie, vnto thee most mercifull k,
O let me not goe away emptie, and contemned.

O Lord, I am bowed and crooked verie sore, erect mee that I may looke vp, and behold thee.

Mine iniquities are gone ouer mine head, and as a weightie burden, they are to heauie for mee.

Isa. 10. 12

Isa. 3. 4.

1. Cor. 1. 3

Isa. 38. 6

me.
O vnwrap, and vnload mee,
that the deepe swallow me not
vp.

mPsalms. 69

Teach me to seeke thee, and
shew thy selfe to him that see-
keth thee: for I can neither seeke
thee, without thou teach mee;
neither finde thee, except thou
reueale thy selfe.

Let me seeke thee in desiring,
and desire thee in seeking: let
me find thee in louing, and loue
thee in finding.

Chap. 31

O God his wonderfull
mercie.



Confesse LORD,
thanks to thee there-
fore, that thou hast
made mee after thy
own image, to the end I should
remember thee, thinke on thee
and loue thee.

Gen. 1
Colos. 3

Note.

Notwithstanding, through the corruption of wickednes thine image is so defaced and so blurred with the smoake of sinne, that, without thou renew, and reforme the same, it cannot do the thing for which it was created.

Wherefore, Lord, who giuest the gift of faith^b, I beseech thee, giue mee grace perfectly to knowe how great thou art.

For according to our beleeve thou art: and we beleeue thee to be such a thing, than which there can be imagined nothing eyther for quantitie greater^c, or for vertue better^d.

Isa. 32.
18
Isa. 6.3.

Then what art thou, O Lord God, than whom nothing is eyther greater, or better? but even that, which being onely the soveraign good thing of all others of it selfe, hath made all other things

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lie and most singularly merciful
too.

For in verie deede thou shouldest not be so singularly good, vnlesse thou wert gracions to some offenders.

For hee who is good both to the iust and to the vniust, is better than he who sheweth fauor onely to the good.

And he which is good to the wicked, both by sparing, and by punishing the, is better than he who is good only by punishing.

So thou art therfore mercifull, because thou art altogether, and souereignly good.

Chap. 32

*The happie state of such as inioy
the ioyes of heauen.*



Infinite goodnesse,
passing all vnder-
derstanding!

Let that mercie
come

come vpon mee, which proceedeth from such riches.

Let it haue influence into mee which floweth from thee; spare of thy mercie, but reuenge not in thy iustice.

Rise vp now, O my soule, and lift vp all thine vnderstanding; consider so well as thou canst, how great, and what manner of good thing, God is.

For if each particular good thing be delectable, waie aduisedly how delightful that good thing is, which conteineth the sweetnesse of all good things 1. Cor. 2.9 and not such as commonly wee perceiue of things created, but so much differing there-from, as the creator differeth from the creature!

For if the life created bee good; how good is the life that created it 1. Joh. 1.9! If the welfare that is wrought, delight, how

E 2 shall

shall the welfare which worketh
 all saluation e, delight! If the
 wisdome consisting in the
 minde, or in knowledge of
 knowne things, be louely; how
 louely is that wisdome which
 made and created all things of
 nothing? To be short, if there
 be much and great delight in
 delectable things; what and
 how great shall the pleasure be
 in him, who made these delecta-
 ble things?

Oh what shall he haue, or what
 shall he not haue, that enioyeth
 this felicitie? doubtles, whatso-
 euer he can wish, he shall haue it;
 and what hee would not haue,
 shall not come to him.

For there shall bee the goods
 both of soule and bodie, such
 goods as eye hath not seene e
 neither eare hath heard, neither
 came into mans heart.

Chap.

Chap. 32.

*That soueraine happinesse is
to be sought for.*



Hy then raungest thou about, O sillie man, seeking the goods of thy soule and of thy bodie? Loue one good in which are all good things, and it sufficeth. Desire the simple good, which is all that good is, and it is enough.

For what louest thou, O my flesh? what desirest thou, O my soule? There it is whatsoever thou louest, there it is whatsoever thou desirest.

If beautie delight thee; the iust men shall shine as the Sun: a Man.
If eyther such swiftnes, strength or libertie of the bodie, as nothing may withstand, they shall be as the Angels of God in heauen. b. Matt.
For it is sowne a naturall bodie

2. Cor. 15
44
bodie c, but shall rise a spirituall
bodie, to wit, by the power of
God, not through the strength
of nature.

Reue. 11. 4
Wis. 5. 15
If a long, and an healthful life;
there shall be found eternitie,
and eternall soundnes d, because
the righteous shall liue ever e;
their reward also is with the
Lord.

Psal. 17. 15
If satietie; when the glorie of
the Lord appeareth, they shall
be filled f.

Psal. 36. 8
If drunkennesse; they shall be
satisfied with the fatnesse of the
Lords house g.

If plesant musicke; the An-
gels there shal sing praises with
out ceasing vnto the lord.

Psal. 36. 8
If all maner honest, not ynho-
nest pleasure; the Lord shall
giue them drinke out of the ri-
uer of his pleasures h.

If wisdom; the verie wise-
dome of God shall shew it selfe

to them:

If faithfull amitie; they shall 11. Cor.
 both loue God more than them-
 selues, and one another as them-
 selues; yea, and God shall loue
 them more than they can them-
 selues. For they loue both him,
 themselves, & one another thro-
 rough him; and he loueth both
 himselfe, and them too through
 himselfe.

If concord; all they shall bee
 of one mind^k, for they shall will 11. Cor. 12
 nothing, but what God willet^h
 himselfe.

If power; they shall haue full
 power ouer their owne will, as
 God hath of his. For as God of
 himselfe can doe what he will:
 so they can doe what they will,
 through him. Because, as they
 list none otherwise, than he li-
 steth; so he listeth, as they list,
 and what hee will, must needs
 come to passe.

St. Augustine

If honor, and wealth, God will
make his good and faithfull ser-
uants¹, rulers ouermuch; yea;
Matt. 25. they shall be called the sonnes of
Rom. 8. Godm, yea and Gods too; and
26. 17 be the heires, euen the heires of
God, and heires annexed with
Christ.

To conclude, if certaine secu-
ritie; they shall bee as sure that
that felicitie shall not faile them
Rom. 7. 15, as they are sure that neither
they for their part would wil-
lingly forgo the same, nor God
for his part wil bereue his friends
thereof against their wils; nor
that any thing is so mightie, that
it can separate God and them.

Now what, and how great
ioy is there, where
such and so great
felicitie is!

*How the Saintes love each
other mutually in
heaven.*



Hart of man; ô poore
heart, ô heart full of
miseries, yea over-
whelmed with mi-
series, how grealy wouldst thou
reioice, if thou aboundedst with
the good things?

Aske euen the most secret co-
gitations of thine heart, if they
could receiue the ioy of so ex-
cellent blisse.

But if another whom thou lo-
uest as thy selfe, did enioy with
thee the like felicitie, doubtlesse
thy ioy would be doubled, be-
cause thou wouldest so much
reioice at this felicity, as at thine
owne.

Now if two, or three, or more,
were so blessed of God, thou

E s

woul

3. Augustines
wouldest be as glad for each of
the, as for thy selfe, if thou did-
dest loue them euen as thy selfe.

Then how great shall the ioy
be in that perfect loue of the in-
numerable companie of bles-
sed Angels and men; where
each shall loue another euen as
himselfe! for euerie man there
shall reioyce as much for the
happie estate of each paticular
person, as for his owne felicitie.

If therefore the heart of man
shall hardly receiue the ioy of
his own blisse, how shall it com-
prehend such great ioyes of so
many of his friendes! for vn-
doubtedly, euen as wee loue a
man, so shall we be glad for his
felicitie.

As in that blessed happinesse
euery man shall loue God soue-
rainly aboue himselfe, and all
others with him: so most singu-
larly shall each man bee more
glad

glad of Gods felicitie, than of
his owne, and of all others with
him.

And if they shall so loue God,
with all their harts, with all their
minde and with all their soules,
that neither al their harts, nor all
their minde, nor all their soules
can be able to eomprehend the
excellency of the loue; assured-
ly the saines with all their hearts,
with all their minde, and with all
their soules shall so reioyce, as
neither their hearts, nor their
minde, nor their soules, shall be
able to comprehend the aboun-
dant streames of celestiall ioy.

Chap. 35.

*Of the perfect ioy of eter-
nall life.*

O My God ^a, and my
Lord ^b, mine hope ^c
and the ioy of mine
heart, resolute my
soule whether this bee the ioy
where.

^a Psal. 7. 1.

^b Mat. 4. 10.

^c Psal. 18. 1.

S. Augustines

1 John. 16.

24

whereof thou speakest by thy
Sonne, Aske, and ye shall re-
ceiue it, that your ioy may bee
full. For I haue found a certaine
ioy which is full, yea, and more
than full.

For notwithstanding the whole
hart be full, the whole mind full,
the whole soule full, yea whole
man, full of this ioy; yet shall
there remaine ioy for all that
which is incomprehensible.

So then, that whole ioy shall
not enter into the reioycers; but
all the reioycers shall enter into
the ioy of their maisters.

1 John. 15.

Speake Lord, tell thy seruant
scretly in mine heart, if this be
the ioy where into thy seruants
shall enter, who shall enter into
their maisters ioy.

1 John. 15.

But surely that ioy, where-
with thine elect shall reioyce,
neither hath eie seene, nor eare
hath heard, nor entered euer into
the

the heart of man.

Then Lord, I have not yet conceiued in mind, much lesse vttered by wordes, how greatly thine elect shal reioyce.

Vndoubtedly they shall so greatly reioyce, as they shall loue, they shall so intirely loue, as they shall know thee, O Lord.

And how intirely shall they loue thee! surely neither mans eie hath seen, nor his eare heard nor came it euer into his heart in this world, how perfectly they shall both know thee, and loue thee in the world to come.

O my God, I beseech thee, grant that I may know thee, loue thee, and reioyce in thee.

And although I cannot so thoroughly doe so in this life as I should, yet giue me grace to profit from day to day, vntill I come vnto perfection.

Let thy knowledge so grow

93 S. Augustine

vp within me heere, that it may
be found ripe there; and thy
loue so increase within me here,
that it may be perfect there; that
my ioy may be great heere in
hope, and in deed full there.

O iust God, my humble suite
is, that I may haue the thing
which thou promisest, euen that
my ioy may be full i.

Joh. 16. 24

In the meane space, let my
minde meditate thereof, my
tongue speake thereof, mine
heart long for it, my speech rea-
son thereof, and my soule hun-
ger for the same. Let my flesh
thirst therefore, and all my sub-
stance desire it, euen vntill I en-
ter into the ioy of my maister,

Mat. 25

there to abide for euer and euer,

21 Amen.

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import, with the iust number
of the page where euerie
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